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WEEKLY REVIEW.

—THE accounts that come to us from some places in England, as well as from various parts of Scotland, are full of interest. There is a greater willingness among Christians to wait upon the Lord, and an earnest expectation that the Lord will do some of the great works for them that He has done for His people in Edinburgh and other places. "Thy people shall be willing in the day of thy power." We are much interested in an account, which we give in another column, of a meeting of the Lawyers' Prayer Union in London. Mr. Baron Pigott spoke from his own experience, "He gave a clear and manly testimony to the pardoning love of Christ, which reached him as a sinner, and in affectionate words he urged others to accept a Saviour's love." Lawyers know the value of testimony. Here is a valuable testimony, and a noble cause to plead. Christ as a personal loving Saviour, affectionately urged upon the acceptance of a large gathering of lawyers and law clerks. The religion of Christ is rising from being a mere creed, or dead formalism, to being a living power, a thing of unspeakable value to the individual man whoever he may be.

The work in Scotland goes on with power. Many we believe are thirsting for the water of life, and many are drinking of it. Mr. Moody and they who are associated with him find it difficult to meet the calls made upon them. As Mr. Moody leaves a church hurriedly to take up appointments elsewhere, "inquirers follow him to inquire the way of life, and others to tell that they have decided for Christ."

—BOMBAY has been deeply stirred by the terrible calamity that occurred at noon on Wednesday on Malabar Hill. The Honorable Narrayen Vasudeo was killed by the sudden fall of his own house. It is supposed that a Native builder was also killed. Some others were wounded, but none of them fatally. Narrayen Vasudeo, who was about forty years of age, rose from a very humble sphere of life to a very influential one. He took a lively interest in all matters pertaining to our city; and became its leading citizen. He knew how to win the confidence of others. All classes of our community respected him. We are told that his house cost a very large sum of money. The defective character of some of the work about it has now been revealed; and is scandalous. We are also told that the reception room was well known to Europeans, as a place in which entertainments of unusual magnitude were given. The place was filled with costly and heavy furniture. The spectacle that is here presented—of this splendid house, beautifully decorated and furnished, and made so attractive, suddenly collapsing and crushing its owner to death—launching him into eternity without a moment's warning—is one of inexpressible sadness.

—CAN there any good thing come out of Paris? It can at least put itself in the way of receiving good. In this respect it has set an example to other cities. We read in the *Evangelical Christendom* that

"A deeply interesting *soirée* was held on Tuesday June 9, at M. Alfred André's, to introduce Mr. R. Pearsall Smith to the pastors of Paris. The lateness of the season caused many to be absent, but every church was amply represented. Great was the attention when, after a few simple words of cordial introduction by M. André and a prayer by Pastor Armand-Delille, the American evangelist spoke of the mighty power which the Spirit of God is manifesting in various lands, and of the willingness of the Lord to endue each one of his children with power from on high. He spoke of what was done elsewhere first to bring the elementary truths of free salvation to be fully and intelligently received, so that since the apostolic age never have so many received the truth, confessed their faith, and been delivered from their doubts, so that their hearts are free for the work of God. The child of God, set free from an accusing conscience, can do things he had never dreamt of. Religion becomes a perpetual *yes* to the will of God; it is a perpetual joy and surprise, ever going on to further discoveries. In England and India there are hundreds whose full consecration to God has increased their power tenfold, and consequently thousands of sinners are being brought to the Saviour by joyful, happy Christians. The result [of the meeting] was a cordial signature of pastors of all the churches to an arrangement for daily meetings, which have brought together chiefly those who are engaged in the various branches of Paris evangelization.

—*The Lancet*, July 11, says:

"Of the disastrous effects of drunkenness we have evidence on every side. The attempt to limit the hours during which intoxicating liquors were saleable had much to do with the downfall of the late Government—so powerful was the publican interest which it sought to curtail. The new Ministry cannot be called one whit more successful in its endeavours to deal with the liquor question; indeed Mr. Cross has rather fallen away from than followed up the legislation of Lord Aberdare, whose measure, defective as it was, and much condemned as it has been, has undoubtedly had the effect of reducing the returns of disorder and violence by night."

The liquor interest is a tremendous power.

In this connection we give an extract from a letter we find in the *Overland Mail* from Mr. Cook, who writes from Toronto that in parts of Pennsylvania, Ohio, and Indiana, he saw a little and heard much of the women's crusade against whisky, and he bears testimony to the high and devoted character of the ladies thus banded against the young man's worst foe. Had not the American people to contend against the German and Irish elements, they would make short work with the drink traffic.

Toronto, with its 60,000 to 70,000 inhabitants, astonished him more than any place which recognises the authority of Queen Victoria:—

"While I read of sharp conflicts in the British Parliament on the miserable question of an extra half-hour for getting drunk after midnight, I found here, on Sunday evening last, every drink shop closed after seven o'clock, not to be reopened until six on Monday morning, and at the very hour when the dram shops were shut the savings-bank opened and the people were crowding in to pay their deposits. All through the province of Ontario not a drink shop, not a cigar shop, not even an ice-cream shop, is opened on Sunday. The public thoroughfares are not half as beclouded with smoke or infested with little smoking puppies as are the public walks of the "mother country." Without a State Church, places of worship abound here in every street, and they are all thronged with worshippers. There is scarcely a church or chapel in which the singing from a neighbouring house of prayer may not be heard."

—THERE are doubtless many in Bombay and in the mofussil who are interested in knowing who the passengers are that leave our shores. We presume that it is for their information the lists of passengers are regularly given for publication. But what possible use can any one make of the information that is sometimes given that "A gentleman" is among the passengers that sailed per P. and O. Steamer to Suez, or to England? If any gentleman wishes to withhold his name, we, for our part, have not the faintest desire to learn it, or to surmise any wrong motive for withholding it. But for the sake of business men and others we would ask how are they to know whether this "gentleman" may not be some one "gentleman" in whose movements they are specially interested?

—WE beg to acknowledge the receipt of *The Indian Evangelical Review*, for July.
The Indian Antiquary, for August

A letter from a Kurrachee correspondent forwarding a portion of the Rev. Mr. Streeten's sermon on Church Unity. Whatever good ends the preacher may secure by his sermon, we can scarcely think that the unity of the Church will be one of them.

A letter from A. N. C. Our correspondent's good sense will show him that his letter ought to have been addressed to the Editor of the paper in question, and not to us.

THE Report on Foreign Missions of the Free Church of Scotland is a well prepared, comprehensive report. It gives a clear view of the educational and evangelistic operations of the Missionaries in their fields of labour in various parts of the world. The reports from the Mission in South Africa are of interest. The Committee on Foreign Missions thus speaks of it:—

The Missions in this interesting field may be said to have entered upon a new era. The past year was a remarkable one, in many respects the most remarkable of the fifty during which they have been in existence. The Committee have much satisfaction in referring to the evidences of progress, and do not doubt that the Assembly will rejoice to hear of the position of influence and usefulness which the Missions have now attained.

We give a few extracts:

Lovedale Institution,

The objects of the Institution, embracing both Educational and Industrial departments, may be briefly summarized:—1. To train qualified native preachers and teachers; 2. To give a general education to those whose course in life may be as yet undecided; 3. To teach a certain number of native

young men the various arts of printing, bookbinding, waggon-making, blacksmith work, carpentering, telegraphing, etc.; and, highest of all, to seek, by the Divine blessing, the conversion of the pupils and the formation in them of a good moral character, a result already attained in the case of not a few.

During the past year Dr. Stewart's hands have been strengthened by the addition to the teaching staff of the Rev. Mr. Moir and Messrs. Theal and Dorrington, lay teachers. Even these, however, barely suffice to meet the necessities of the case, so great and rapid has the increase in the number of pupils been during the last two or three years.

"*Fees from Natives.*—One of the most gratifying features of the progress of the year is the large amount which the native people have willingly paid for board and education. This sum amounts in all to £800,—the amounts being close on £700 for the boys and a little above £100 for the girls. It was expected when this change was introduced three years ago that the numbers attending the Institution would considerably fall off, instead of which they have steadily increased. The amount payable by all new entrants is at present £5 a year. The charge for the Europeans is £35 a year, which includes everything except books."

With respect to the work in the Lovedale district, apart from the Institution, Mr. Robertson sends the following gratifying particulars:—

"We have been blessed with a revival of divine life in our Church.

"Instead of working first of all upon the heathen through my office-bearers and members, which they often do twice or thrice a week, I agreed at the beginning of the year to leave off for a season my routine work and go with them first to one group of heathen huts, and then to another, until I had overtaken them all. We made this proposed evangelistic tour a subject of prayer in the Churches for a month before, and on the day of our commencing operations we sent up our petitions to Him who was able to help. After the Church service was done we all set out on foot—myself, elders, deacons, and male and female members—to the first group of huts, a mile distant, where we brought out the heathen to hear the Word of God. Some of the heathens were frightened and hid themselves, others would not come out of their houses. But having collected a goodly number, I gave a short address, and three or four of the elders followed, singing a few verses of a hymn between each address."

This large evangelistic party continued their journey for a number of days, remaining for a longer or shorter time at each village. At one place, Mr. Robertson writes—

"Several heathen women and men were deeply impressed, and have since given up their heathen practices, and turned to seek the Lord. They are now in my candidates' class. The day after the services were over, two wives, afraid of the wrath to come, left their heathen husbands and betook themselves to the fields to weep and mourn before God, and to cry for deliverance from their sins through Jesus' blood. These poor people are under our instruction, and their very marked serious demeanour shows the depth of the change that has come over them."

At another out-station—

"Many of the Church members were very deeply impressed, and acknowledged the quickening influence of the Holy Spirit. The office-bearers were gladdened and refreshed, and nearly twenty poor heathens were constrained to give up all and follow Christ, while even to this day the Lord has owned this work with his rich blessing. Many look back to these days as days of peculiar solemnity when their souls were fed as with manna from heaven."

Regarding India the Committee say:

Looking at the vast field of India as a whole, there are several things which encourage the cheering hope that Missions are entering on a new era.

There is an extensive movement among both Europeans and Eurasians in many of the great cities, which we may justly call a revival of religion. Many dead souls have been quickened, many living souls have been elevated into a higher life. One most gladdening change is, that Christians feel more solicitude than heretofore as to the heathen around them. Too generally have the Christian and heathen communities been to each other as oil and water, and even mutually repellent. Soon, we trust, the watchword will go forth—Every man a missionary. The careless and often godless lives of professing Christians have often been declared to form one of the greatest hindrances to the spread of the gospel in India; it will be a new and glorious day when a large proportion of them shall adorn the doctrine of God our Saviour in all things.

As far as the South of India is concerned, the progress of Divine truth in the venerable Syrian Church, which includes not less than 200,000 members, will doubtless prove a signal blessing.

Almost everywhere in India, the Missionaries, and all who are possessed of a missionary spirit, are putting forth new efforts and cherishing new hopes. Conversisons have been more numerous than before; and one or two of the cases have been so conspicuous as to attract the attention of the whole of India.

Moreover, the whole heathen world is wonderfully opening up to Christian influences. More than ever Christ becomes "the desire of nations."

And the missionary spirit is certainly rising in Christendom. It would be easy to mention missionary bodies that are stirred with new life—with a spirit exalted to the high occasion. Thus, in our own city, the Medical Missionary Society is preparing worthily to commemorate the great Livingstone, and to occupy a position of far more commanding influence than heretofore.

It must be the hearty desire of all the members of our Church that we should take our appropriate part in the glorious work of evangelizing the heathen. It is a deeply solemn inquiry—Are we doing so?

THE following appears, very appropriately, in the *Signs of Our Times*, and is compiled from a much longer article which appears in the Glasgow *Daily Mail* of Monday July 6.

"The number of those who professed to have been converted between the commencement of the present year and the middle of May—when Mr Moody met with them in the Kibble Crystal Palace—was 3133. These were connected with the various churches in the city and neighbourhood, including the adjacent burghs, in the following proportions:—66 Free Churches or congregations, 1048 converts; 62 U. P. Churches, 856 converts; 60 Established Churches, 495; 15 Congregational, 132; 8 Baptist, 91; 8 Reformed Presbyterian, 58; 9 Episcopalian, 47; 6 Evangelical Union, 36; 10 Methodist, 30; 6 Brethren, 21; 9 Original Secession, 7; Seamen's Chapel, 4; 2 Society of Friends, 4; 1 Catholic Apostolic, 1; 1 Christ's Church, 1; Dr. P. Hately Waddell's, 1; 52 country churches, 118; no church given, 65; no congregation given, 9; unascertained, 64,—making a total of 316 congregations, with as before mentioned, 3133 converts.

400 additional converts have been added by the revival meetings held since May 15. Mid-day and evening meetings of a successful kind continue to be held every week day in Ewing Place Church, the young men connected with which are assisting in district meetings throughout the city, interesting themselves in the sailors and soldiers, and conducting some of the services in the Evangelistic Tent on the Green. Upwards of a hundred young men have offered themselves for mission work at home and abroad, a number of whom are ready to enter the University next session, while classes for the benefit of the less educated are to be opened in August.

A more detailed list of the number of those which was added to each church is also given. It is remarkable that the two ministers who had the largest number of converts added to their churches, namely, the Rev. A. A. Bonar, 92 converts; and Rev. Mr Riddell, 70, are almost the only two ministers in Glasgow who believe in the premillennial personal Second Advent of Christ.

1670 of the 3133 converts were males The number of elderly persons among them were very few, and the majority were under thirty years of age."

WE string together a few most interesting items of news from the Churches at home. The *Christian*: Edinburgh.

At the noon meeting in Edinburgh this week a minister said he had invited any in his own church who had reason to thank God for blessing to write to him. He afterwards received, besides other letters, eight from children in the School for the Blind, written in their own way, telling of their conversion. The most touching of them all was from a child *both blind and deaf*.

On Tuesday and Saturday there is an open-air service in Parliament square, Edinburgh, at half-past seven. The first was conducted by Dr. Bonar, the next by Mr. Ninian Wight, who has from the first taken large oversight of the converts and the work, having resigned the pastoral work of his congregation. It is interesting that a portable pulpit, made for, and used by his father, Mr. Henry Wight, in the days when street preaching brought with it such contempt and ridicule, as well as so much blessing, is now used again for this open-air service. He who then preached, those who mocked, and those who listened, have passed away. "The word of the Lord endureth for ever." Those who read this will ask that it may grasp, save, and sanctify many of the outlying population of Edinburgh.

Glasgow:

Perhaps no better indication of the good work which our brethren (Moody and Sankey), under God, have been the means of accomplishing in this city can be produced than the testimony of this meeting.

It is now twenty weeks since Mr. Moody commenced it, and every night since the 18th of February, it has been held; at the first this large place of worship was nightly crowded, but deputations were formed to commence similar meetings in various parts of the city and the neighbourhood, and now in connection with it are several thus working. Many precious souls have found rest in Christ at these meetings, not a single night, we believe, has passed without some finding the pearl of great price. The meetings are exceedingly free from stiffness or formality. An address of from half an hour or so is given by some chairman, minister or layman; then the meeting is thrown open; any young man can engage in prayer, give an account of what he has seen of the Lord's work in other places, or say a few words by way of exhortation; thus the interest of the meeting is kept up, and it is with reluctance that the people separate.

Montrose and Brechin:

A single day's visit of our dear American friends seems to throw a new weight of importance into the idea expressed in the marginal reading of Ezra iii. 4, namely, "The matter of the day in his day." Who can tell how much God's Spirit has wrought in this brief space of time, the only measure that could be allotted to the provincial towns of Montrose and Brechin.

"One more day's work for Jesus" means a great deal in the hands of those heaven-impelled servants of the Lord, who at present are breaking up new ground, and going forward in the work with unabated zeal.

On Tuesday, the Parish Church of Montrose was crowded at two meetings, upwards of 3000 gaining admittance on each occasion, and nearly as many obliged to go away.

Mr. Moody traced "the blood of the Lamb" from Genesis to Revelation. This faithful testimony to the infinite preciousness of "the blood of Jesus" is most apparent in the conversion to God that immediately result, and can hardly be less useful in its tendency to overthrow those fatal doctrines of the day that oppose the cross, and throw dishonour on the sacrifice of Christ.

The evening meeting was even more crowded than the afternoon, and notwithstanding the torrents of rain that fell throughout the evening, the overflow-meeting was largely attended, at which Mr. Sankey presided and sang some of his touching solos with exquisite sympathy and persuasiveness.

At the central meeting, Mr. Moody held forth the Saviour of the lost, mighty to save on the spot; and the attracting love of the seeking Saviour drew weary ones to the inquiry-meeting where some entered into life, and the hearts of the dear resident labourers rejoiced in the confident expectation of "more to follow."

The following day at Brechin was a very memorable one to those who were privileged to mingle in such hallowed scenes of God's abounding grace. It is a rare sight to see a country town stirred from one end to another by a gospel service, and to find a church on a week-day morning filled to overflowing with eager listeners to the sweet songs and precious truths of God's own Word, so tellingly taught by these much-esteemed evangelists.

The preparedness of the soil in this place, through the earnest labours of the Rev. M. Rose, a name honoured and lovingly identified with the movement in Edinburgh, left one in no doubt of the coming blessing.

Mr. Moody's subject at the morning meeting in the Free West Church was, "What Christ is to us," and suffice it to say, Jesus was set forth in his fulness, ready to meet the guilt and need of every seeking or unsatisfied soul. The Earl of Dalhousie was earnestly remembered in the supplications of the day; both in silent and audible prayer the congregation united in special petition to God for his recovery.

The afternoon meeting at Brechin was a very remarkable one, both as regards speaker and hearers. The power of the Lord seemed to fall on the meeting, and with more than his wonted fire and thrill-

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ing pathos the momentous question of the new birth was charged home by Mr. Moody on the consciences and hearts of his breathless hearers. The writer, who has seen many such scenes of blessing, never can forget the upturned faces of that thirsty multitude, who seemed, indeed, to feel that the kingdom of God had come nigh unto them.

Mr. Moody had to hurry on to Forfar, but as he was leaving the church, inquirers followed to inquire the way of life, and others to tell him that they had decided for Christ.

London:

Lawyers' Prayer Union.—On Thursday evening, June 18th, 1874, the members of this Union invited a large number of law clerks to a meeting at Doughty Hall, Holborn. About two hundred were present. Mr. Baron Pigott occupied the chair. The main part of the evening was spent in prayer, praise, and exhortation. Each speaker was a man engaged in the daily practice of the law, either as a judge, barrister, solicitor, or clerk; and he addressed his brethren as one who knew the trials and temptations of their laborious life. This is a pleasing feature in these gatherings of Christian lawyers. They are united in their profession, but they find a still closer bond of union as followers of Jesus.

In the addresses given at this meeting, holiness to the Lord in the transactions of business was strongly urged as a mark of Christ's disciples, and as a living testimony to an ungodly world. One speaker called the attention of the meeting to some evident answers vouchsafed by God to their prayers. Since the formation of the Union, in 1852 its members had offered continual intercession on behalf of those in authority, as chancellors and judges. No person familiar with the holders of such offices during the twenty years could fail to acknowledge that God had heard our prayers.

According to the usual custom at these gatherings, some of the law clerks stood up and bore witness to the grace of God which had brought joy and peace, through Jesus Christ, to their own souls; and they added words of love and encouragement to their brethren. Mr. Baron Pigott closed the meeting with some stirring words. From his own experience, he gave a clear and manly testimony to the pardoning love of Christ, which had reached him as a sinner, and to the refreshing influences of the Divine Spirit; and in affectionate words he urged others to accept a Saviour's love.

Sheffield:

This week has been a week of great interest and promise to the churches of Sheffield. In accordance with a resolution of the Weekly United Prayer-meeting, a Christian convention and public meetings have been held. Of late there has been a manifest increase of brotherly love among the ministers and churches of this place, and this week large numbers of them have conferred and prayed together with much blessing and profit. The Rev. George Stewart, of Glasgow, has been among us, well-known as having been actively engaged with Messrs. Moody and Sankey from the beginning of their work in that city. It had been felt that while much had been spoken and written on the revival in Scotland, Christian people in Sheffield would be greatly cheered and strengthened by a fuller knowledge of the facts of this glorious work, and hence the visit of Mr. Stewart. Our gatherings have been large and deeply interesting. Mr. Stewart has been warmly welcomed on each occasion, and we could wish that every town in the kingdom might hear the truly touching story he has to tell. The subjects considered at the convention were prayer-meetings and inquiry-meetings, introduced by the Rev. G. Stewart and J. C. Greaves. Of the Tuesday's public meeting, the Rev. D. Loxton said he had not attended any meeting since his coming to Sheffield twenty-four years ago, where the interest had been so deep and sustained. A meeting of ministers alone was held on Thursday morning, to arrange for special evangelistic services. Besides those in the Albert Hall and Norfolk-street Wesleyan Chapel, meetings have been held in Attercliffe, Rotherham, and Chesterfield, where Mr. Stewart and other ministers have given instructive counsel and stimulating reports concerning the Lord's work. As the result of all this, not a few here are yearning more deeply than ever to see in Sheffield the goings forth of God's mercy and might.

—Perhaps no day does a man walk down a street cheerfully and like a child of God, without some passenger being brightened by his face, and, unknowingly to himself, catching from its look a something of religion, and sometimes, not impossibly, what just saves him from some wrong action.—*Anon.*

—The liquor-dealers of New York have started an organ called the *People*, whereupon the *Independent* remarks that when the wolves start a newspaper they will undoubtedly style it the *Lamb's Own*.

The Bombay Guardian.

SATURDAY, AUGUST 8, 1874.

SIN NOT NECESSARY.

M. M. R. tells us that we are spending our strength for nought, "reiterating what every Christian man believes, and every minister of the Gospel preaches to the fullest, viz: the power and present willingness of Christ to save His people from their sins, that He is a PRESENT as well as a future Saviour, that He saves us not only from the condemnation of sin but also from its love and dominion." This is certainly a very cheering view to take of Christians and Christian ministers among us; and if it is a correct view we acknowledge that we have been beating the air. We should be glad to receive the testimony of our correspondent on this subject, were it not that there is so much testimony on the other side. We presume, however, that our correspondent's testimony is good as regards his own belief and practice. He believes that Christ is able and willing just now to save those that come to Him, not only from the guilt but also from the dominion of sin. But according to our faith it is unto us; and if Christ is able and willing just now to save from sin, who shall hinder this consummation? And why are we evil spoken of for asserting this very thing? Our correspondent reproaches us for reiterating what every Christian believes, and then denounces us for teaching a grievous error, and the grievous error is just what every Christian believes! The leper that came to Jesus believed that Jesus could, but was not quite sure if he *would* heal him; his faith was not perfect, but it brought him to the Physician, who said unto him, "I will, be thou clean," and cleansed him with a touch. The sinner deeply conscious of the leprosy of sin draws nigh to Christ and says, Lord, I believe in thy present power not only to obtain for me pardon of all my sins, but deliverance from the dominion of sin, from the mastery it has over me in thought, word or deed; may I not also believe in thy willingness to do it? All thy people assure me that thou art able and willing to do it, and able and willing to do it *now*. Lord, I believe, help thou my unbelief. So far as this, M. M. R. approves; and if we may believe him, every minister of the Gospel is preaching just this. But now let the sinner profess to have found Christ thus able and willing, and to have been freed by him from sin, and immediately there is an outcry. "If we do not realize sin as having any existence in us, how can we realize the preciousness of Jesus as our Saviour from it?" says M. M. R. The leper must not be wholly cleansed; a part of his leprosy must be left to him, in order that he may realize his indebtedness to Jesus. And Bartimeus must have one eye still blind that he may be kept conscious of his obligation to the Saviour. So although Christ is able and willing, yet he must not fully exert his cleansing power; we need to remain in sin in order that we may love Christ. A thoroughly good man, a man with a pure heart, with a conscience void of offence towards God and man, is not likely to appreciate Christ enough. The retention of sin is necessary to our spiritual interests. This seems to us an extraordinary way of preaching the ability and willingness of Christ to save his people from their sins now! The doctrine appears to us simply hideous. Here is a mutineer who has availed himself of Her Majesty's amnesty and returns to his village a pardoned man; he must however deal a little in treason from time to time that he may keep in mind the generosity that has pardoned him. Our correspondent has placed the words 'how can' in small capitals: "I would ask," he says, "if we do not realize sin as having any existence in us, HOW CAN we realize the preciousness of Jesus as our Saviour from it?" As though we were absolutely dependent upon this thing, present sin, in order to love Christ; this taken away, there is nothing beside in the universe to produce this result. We are distressed, as we write, at the humiliating exhibition here made of the Gospel. And yet, the Christian community are asked to believe, this is orthodoxy; he who thus preaches is to be regarded as a faithful servant of Christ; but one who ventures to suggest that it is our privilege and our duty to receive what Christ is able and willing to bestow, is to be denounced as a teacher of error.

M. M. R. has done us the honour to quote from a volume of our Daily Meditations, and seems to think he is condemning us out of our own mouth. These meditations appeared in the *Bombay Guardian* in 1856, eighteen years ago. We place at the foot of this article one of the Meditations quoted, every word of which expresses what we now believe. The sentence immediately following the portion quoted by M. M. R. is this: "the perpetuity of salvation is connected with perpetuity of faith." This is exactly what we are now aiming to set forth. The meditation on Hebrews iv. 9 treats of 'the rest' as future, but intimates that the word does not mean anything different from the same word in the context; and there is another meditation on Heb. iv. 3, "We which have believed do enter into rest," from which we make this extract:

"Let a man have the consciousness of a wisdom and a power towering high above the exigency that presents itself, and he will look smilingly on every task that springs up in his path. He is at rest in the midst of his activity. He has a full anticipation of victory in every strife. His hours are so many successive victories. Now we are complete in Christ."

We beg to say, in conclusion, that what the Christian needs in order to realize the preciousness of Christ's salvation, is to have an abiding conciousness of these facts: that he is, in himself and apart from the momentary aid of Christ, capable of sin and of nothing but sin, prone to sin and only sin; that the mere knowledge of God's will brings no power to obey it; that nothing in Christian maturity and experience secures a man against the liability to sin, any more than the existence of lungs is a pledge that a man shall continue to breathe; that he needs a divine omnipotent Saviour to keep him him momently from sinning, as the branch needs the vine each moment that it may live and flourish.

MEDITATION.

He will subdue our iniquities.—Micah vii. 19.

Having had a taste of the power of these our enemies, we look disconsolately around, much desiring, but little hoping, that a deliverer may appear. We discover some, perhaps, who excel in virtue. But we see at once that they can never medicine us to that sweet peace which they themselves possess. They may instruct; but we need something more than instruction; there is that within us which laughs at instruction, human or divine. If some angels would only come and tarry with us for a sea-

son; but alas! they would stand for a moment aghast, and then spread their swiftest wings for the regions where God reigns. They may sustain the believer, so that he dash not his foot against a stone, but they have no power adequate for the creation of a believer out of an unbeliever. Creation!—this is the word—to be taken to pieces, as it were; reduced to nothingness, and then made to live, a new creature.

This is no mere speculation. The Creator consents to create us over again. He takes us to the cross, and lifting up his hand to heaven, swears that if we consent to die there, we shall surely live there, and our new life shall be the participated life of Him who knew no sin. We shall rise in the image of God. If we have boldness to be crucified with Christ, happy are we.

He subdues our iniquities, then, by making us despair of ever subduing them ourselves; by pointing out to us some trophies of his power, some incorrigible Peters, some wrathful Pauls, who have been emancipated by his act; by convincing us of his willingness to take our foes in hand; by giving us a conception of his marvellous love shown to sinners, in the surrender of his only-begotten; by giving us, through faith, a heavenly experience of that love. We feast upon it, and our enemies are not. They are gone without a battle.

Why should there ever be anything more? The enemies flee far and fast: one, however, remains crouching in the dark, unseen—mutability; and in due time the others return, hoping that their friend may have an opportunity of re-admitting them. Then there are sad conflicts; and we wonder if, after all, our iniquities are to abide unsubdued. We learn eventually, that before their absolute subjugation it is in many respects necessary that we should have an accurate acquaintance with them, an utter detestation of them, a most watchful habit of faith with respect to them. We learn, in fact, that the perpetuity of salvation is connected with the perpetuity of faith. It is merely because of the imperfection and slumber of faith that they ever venture to re-appear. They know very well that we have no more of God than we have of faith.

TRAINING FOR MINISTRY. V.

The following question may arise in the minds of some: Is the authorized English version of the Scriptures sufficiently reliable for us to make it the object of our chief attention? And they who ask it may add: We have not the opportunity to study the original language of the Bible; there are some who say that by the simple study of the English text a man cannot obtain that accurate acquaintance with the Bible which will entitle him to preach the Gospel.

We have for thirty years been studying the Bible more than any other book; we have studied it in the English version and in the original languages; we have not disregarded the contributions of modern criticism; and our conclusion is this:—

1. The knowledge of the original languages is desirable where students have time for a thorough study of them. We do not attach much value to a slight or partial knowledge of them.

2. Those studies that give a man an accurate acquaintance with the text, are to be pursued *apart* from such study as we now recommend. A man may have given years to the investigation of the proper text, and be able to adduce the testimony of modern criticism as to every disputed reading, and be still an entire stranger to the sanctifying influence of the word.

3. The passages in our version which fail to represent the meaning of the original are few, especially in the Gospels; and a careful study of all Scripture will surprisingly enable a man to find the true meaning even of these. For instance the word 'offend,' or the word 'publican,' used in senses not now common, will, if all the instances are compared, enable the thoughtful and prayerful student of the common version to reach the meaning as well as if he had the original to aid him. Even Webster's dictionary will show these peculiar meanings.

4. The common English version is, to say the least, not inferior in fidelity to the Septuagint, in which version most of those who preached the Gospel in Apostolic days, alone knew the Bible.

5. There are books in English that will help you to become acquainted with peculiarities of expression occurring in the original not represented in our version. We have not a word to say in dispraise of this kind of study; we cordially recommend it; but this is a distinct study from that which we are writing about. Let us suppose that a youthful shipmaster receives a book of instructions in MS. before setting sail; he reads this carefully before he embarks, to see that it is all legible, and if some words cannot be made out by him, he consults the writer, knowing that he will afterwards be unable to get the information. But another kind of study will subsequently be needed in order to get the instructions into his mind so that he can act upon them day by day. This perfectly illustrates our idea.

It is quite possible that the earnest student of the word who adopts the plan we are recommending in these papers, may be misled by the English text in some instances, and may perhaps some day be slighted on this account by a hearer that happens to be acquainted with the original; but in this estimation of the Holy Spirit such an error, we think, will be very venial compared with the lack of that spiritual insight which is thus only to be gained. "To this man will I look, saith the Lord; to him that is poor and of a contrite spirit, and that trembleth at my word." The man who is tremulously responsive to the word of God, as the telegraphic wire is to the manipulations of the signaller, who is self-mistrustful and feels intensely his need of Divine guidance, him will the Lord teach. The man who is more fearful of not *doing* the will of God, than of anything else in the world, is the one to whom the above promise is made; and the study which we are commending has for its special object the translation of the word into the life.

We proceed now with our illustrative passage.

And many hearing him were astonished, saying, From whence hath this man these things?

We have spoken of this as a second visit to Nazareth, after the commencement of our Lord's ministry. We do not think it absolutely certain that it is so. In no one Gospel is more than one visit referred to. The order followed by Matthew and Mark is not the order of time so much as the order of association. It is not necessary here to discuss this question.

'Many were surprised.' It was not merely the matter of his discourse that surprised them, but it was the fact that one in whom they had never dreamt of recognizing any ability to teach, should stand there so self-possessed and plead with them so eloquently. He seeks to show them their need; seeks to combat their high-mindedness. In the discourse reported by Luke he dwells upon the mercy of God shown to Gentiles under the old dispensation, as an indication that mere descent from Abraham does not secure salvation. The Nazarenes were noted for their ungodliness and perversity; the less they had to be proud of the prouder they were; their spirit revolted at the idea of receiving admonition and instruction from the poor artisan who had so often worked for them.

Whence hath this man this wisdom? Yes, whence? Not from his fellow-townsmen; not from the scribes or Pharisees, or the doctors of the law; he had not attended the colleges in Jerusalem. Whence, then? These are not the sentiments of sinful men; they bear no trace of the pride, the cunning, the self-glorification of man, surely, never man spoke thus. Whence can this wisdom be but from above? It is the wisdom of God that speaks. But to acknowledge this would have been to pronounce sentence of condemnation upon themselves. They reject the only rational explanation of the wisdom and power in Christ's words; and indignantly reject him and his testimony. And so it is with multitudes in Christendom; their own wildest conceits are preferred for wisdom above the utterances of Jesus. Oh my soul, thou seekest wisdom as hid treasure; find it here in the words of Jesus, and make haste to transfer the precious coin of the kingdom to thine own coffers. Let the word of Jesus dwell in thee richly; then shall the same divine wisdom drop from thy lips and find expression in thy acts.

NOTICE.

We are asked to acknowledge the receipt of the following sums on behalf of the Jaffna College.

Charles Durham, Esq. ... ... Rs. 5
Rev. G. R. Navalkar ... ... ,, 5

Epitome of News.

Saturday, August 1, 1874.

—*Evangelical Christendom, Japan:* "An interesting account has been received of the imprisonment and release of Futagawa Itto, one of the early converts to Christianity. We learn from the Rev. Mr. Ballagh the following particulars: "He suffered much, everything but death. At one time he was so driven to despair from his exposure, night and day, to mosquitoes, that he attempted to take his own life. For weeks, in journeying, he was chained by an iron collar on his neck to the two sides of his prison box, in an upright position, never being allowed to lie down; and whenever brought forth for examination it was with the collar on his neck, and heavy chains fastened to either side of it. This, it seems, was to prevent a miraculous escape. On all examinations he was required to perform a miracle, and the power to work miracles was charged upon him. He always replied by giving them an account of the teachings of Christianity, and, though his examiners were thus pacified, they did not credit his statements, believing them to be made simply to divert their attention from the power to work miracles. From the prisoners he received worse treatment than from the officers and gaolers. They insulted him, and ridiculed his profession of Christianity bitterly. The last prison he was in contained political prisoners, amongst whom was a learned Shintoist, who preached and gave lectures in the prison for the annoyance of Futagawa. The latter, however, was enabled to silence their champion, much to the chagrin of his enemies. Two of their number, one of whom thought Futagawa ought to be killed, were beheaded with three other notable prisoners, one of whom, to show his enmity towards Christ, had made an effigy of the Saviour on a cross, and presented it to a temple in Yedo. It was from the midst of these prisoners that our brother was delivered, miraculously it appeared to himself, in August of 1873."

—The Correspondent of the (London) *Times* says that it is by French and English political and religious bigots that the Carlists have chiefly been supplied with the sinews of war and have been enabled to keep the field so long, to cause so much misery and commit so many cruelties, all as their pious partisans will tell you, for the greater glory of God and the ultimate triumph of Divine right.

—*Bombay Gazette:* "Mr. Cummins, Telegraph Master, Delhi, was struck by lightning on Tuesday, at 6-30 P. M., and was killed on the spot."

"Mr. Edwin Phillips, in a capital article on the working of Railways in the *Fortnightly Review* for March last, has pointed out that every train on the English lines from the moment of starting goes through a series of the most marvellous hairbreadth escapes, and that the real accidents as has often been said are those which don't happen: nevertheless, as stated by Mr. Galt, accidents to passengers cost the Railway Company 2¾d in every sovereign they expend, or about 1·14 per cent. of their working expenses. Taking the best of our lines, it is probable that except in famine or war emergencies there are at present not above one or two passenger trains each way daily and the same number of goods. How very different from the over-crowded lines in England, where trains follow one another *at intervals of five minutes!* The marvel is that they don't come to grief much oftener than they do. In order to accommodate the pressing demands on the lines, the speed must be very great as well as the number of trains, yet millions of passengers are safely conveyed to one that meets with an accident"

"The Bengal Chamber of Commerce has addressed a letter to the Postmaster-General in England regarding the Overland Mail service, fully endorsing the prayer of the Bombay Memorial."

—Bombay Health Officer's Report for the Quarter ending 30th June: "The greatest number of deaths was registered in the week ending May 5th; the average annual rate of mortality being 27·75 per 1,000, the healthiest week was that ending on the 23rd June, when 9·92 inches of rain fell, the average annual rate of mortality in this week was 18·72 per 1,000."

—*Indian Statesman:* "On Friday last, while a boat containing twenty passengers was proceeding to Mahesh for the Ulta Rath, Bengal, she began to sink in the middle of the stream. A boat went to their assistance, when the whole of the passengers jumped into it, and it capsized. Sixteen of them were drowned, and four were picked up by another boat."

Monday, August 3.

—Fall of rain in Byculla up to August 1, 70 inches.

—A meeting was held in the Town Hall on Saturday to take into consideration the measures to be adopted for perpetuating the memory of the late Dr. Bhau Daji. Resolutions were passed lamenting the untimely death of Dr. Bhau Daji, and appointing a committee for the purpose of collecting a fund to establish some suitable memorial in honour of the deceased.

—*Indian Daily News:* "A gentleman has placed in our hands currency notes to the amount of Rs. 3,000 as his contribution to the funds of the home or asylum for unfortunate women. He desires us to hand it over to the president or other officer authorised to receive it; and we shall have much pleasure in doing so. There is no necessity to give the name of the donor, nor are we under obligation to conceal it. The facts are these: Mr. C. Gomeze made his will some time ago, and in it left a number of legacies to various institutions. It has occurred to him that it is, in a certain sense, selfish, to retain the money until a time when he can no longer have need for it; and he has resolved to turn those legacies into immediate gifts; and in this way some other institutions will also derive immediate benefit."

—*Englishman:* "An official of the Department of Public Works had personally to supervise the construction of sheds for the storage of rice in the famine districts. In the performance of this duty, he was compelled to be at work many hours daily (Sundays not excepted) during the hottest days of the year, exposed, without shelter, to heat ranging as high as 137 deg. The result was sun-stroke. He died recently, leaving his wife a helpless destitute widow, with a charge of three young children and wholly unprovided for. The widow has addressed a memorial to the Viceroy for a compassionate allowance, in the hope that the policy which declared that, if possible, not one of the meanest of our fellow-subjects should perish through famine, may find it possible to extend a relieving hand to her who has lost, on famine-duty, the husband who was the stay and support of her now destitute self and little ones. It is, however, eared that, strong as the case undoubtedly is, Government has to be exceedingly cautious as to forming what might hereafter be quoted as a precedent in matters connected in any way with pensions or allowances to widows of men in particular services in which such pensions or allowances are not supposed to be granted."

Tuesday, August 4.

—*Friend of India*: "Upwards of 6,000 children are reported to have met their deaths by drowning in Bengal during 1873. The largest number occurred in Backerguuge, where ditches and water-holes may be counted by the thousand. In Balasore the large number of deaths from such a cause is explained by the extraordinary floods of July, in which many men lost their lives and thousands of cattle were swept away. In Dacca it was owing to the wrecks of boats on the Pudma and Dhullosery; in Mymensingh to the serious loss of life caused by the cyclone of the 20th September, and in Sylhet to a great portion of the district being for months inundated. The same reason might be given for nearly all the eastern districts. In Assam the largest number of deaths is also caused by drowning, and Kamroop, which is the most populous, heads the list. Deaths from snake-bites appear to be pretty equally distributed through all districts, the women being the principal sufferers. Many are bitten while sleeping on the floor at night, and never rise again. In death from wild beasts, children are again the principal sufferers; they are chiefly carried off by jackals at night. Wolves, which a few years back committed serious havoc in Patna, are now almost unknown there."

—The *Mail*, in an exhaustive paper on "neglected fibres," calls attention to the *Calotropis gigantea*, which is common to ruins and waste places. Its fibre, which is "strong, white and fine, resembles Belgian flax, and if skilfully prepared is reported to be well calbulated for prime warp yarns, and capable of being spun into the finest thread and to be worth £100 per ton for such purposes." The calotropis finds a habitat, spontaneously, where nothing else will grow, indifferent alike to drought or hungry soil, the seeds being wafted about in their silky cotton envelope, which, by the way, has been spun into fine cloth. The fibre is used locally for string, cordage, tiger traps, ordinary nets, durable fishing lines and for all purposes where strength and endurance are required. Still, though the plant is cultivated in Balasore, Burdwan and Dinagepore, for commercial, it is used in Madras more for medicinal purposes and for the manurial properties of its leaves, when ploughed into paddy lands, than for its excellent fibre; but from the high value placed upon well prepared samples, it is evident that any care bestowed in this respect would be well rewarded.

—*Friend of India:* "The Rev. G. Kerry, of Calcutta, has recently lived in and inspected the famine districts of Behar more thoroughly than any other non-official authority. In an address which he lately delivered in Calcutta he is reported in the *Indian Daily News* as having dwelt with much emphasis upon the cruel levity with which the subject had been treated, and continued to be treated, by various writers in the newspapers; expressing his belief that if some had not actually perverted the truth knowingly, they had apparently been too willing to ignore it. He admitted that the deaths, which he declared had taken place, were not many (thanks of course to the prompt measures taken by the Government)—nevertheless, deaths had occurred; perhaps a few *only* from actual or *immediate* starvation, but many from causes which were, in a very small degree, removed from it. But as the strongest evidence or illustration of the unhappy state of the people, the speaker referred to the miserable condition of the innumerable children he had seen, whose attenuated appearance and dry stick-like limbs and distended stomachs, too clearly indicated imperfect nutrition and unwholesome food, destructive alike of present health and future constitutions. Mr. Kerry in strong terms extolled the action of the Government, declaring emphatically that the results of that action had been signal and grand."

"The annual report for the year 1873 on the Lunatic Asylums in the Punjab has just been issued. An important fact brought to light in it is that hemp and its preparations appear by the returns from the Lahore Asylum to be far the most prolific of the ascertained causes of insanity."

"The assistant-surgeon in charge of the Umritsur dispensary has been dismissed the service for giving an overdose of opium to an infant and destroying the dispensary ticket belonging to the patient to avoid detection."

"A Jubbulpore apothecary has been sentenced to two months' imprisonment for applying a solution of nitric acid, instead of nitrate of silver, to the eye of a native and thus causing blindness."

Wednesday, August 5.

—*Overland Mail*, July 17: Mr. Gladstone has proved himself to be quite at issue with his party on the Public Worship Regulation Bill, which has passed a second reading without a division.

A Bill to amend the Endowed Schools Act has been introduced by the Government, and is condemned by the Liberal party as reactionary. It has been accepted by 291 votes to 209.

Sir Stafford Northcote, interrogated by Mr. Childers upon Budget prospects, denies that there is any reason for taking a gloomy view of the condition of the revenue.

There has been another great fire at Chicago, which has destroyed sixty acres of buildings, and rendered several hundreds of families homeless. Four firemen have been killed, and the loss of property is estimated at from 4,000,000 to 6,000,000 dols. Two-fifths of the property are insured.

The fire originated in an explosion in a paint shop. The streets being narrow, the buildings of wood, and a high wind blowing at the time, the flames spread with great rapidity. The heart of the city was in danger all night. Engines were sent from all the neighbouring towns. The burnt district lies between Twelfth and Jackson streets and State Street and the lake, embracing the southern part of the district burnt in 1871.

The fire was checked at midnight in Van Buren Street. The Mayor of Boston has offered assistance. The losses sustained by business men are not heavy, and there are no failures or interruptions of trade.

—The *Times:* "It seems to be the fate of at least two of the Latin nations of Europe to revolutionize in haste and repent at leisure, and to revert after a period of suffering, to that which in a moment of anger, they too hastily anathematised and rejected. In France and Spain the present Governments are merely provisional; but it is remarkable that of all the dynasties and forms of Government which aspire to establish themselves definitively in either country, there is not a single one which has not already been tried and dismissed as a failure."

—A little native girl was accidentally run over by a Tramway Car in Hornby Row, yesterday, and was killed. The driver and the passers-by appear to have done all they could to prevent the accident.

—*Pioneer*: "It would be well for civilzation and humanity if the present system of cutting down usurious interest in the Punjab Courts were followed, in a more stringent form, throughout India. In the Punjab the system may be expected to work in this way. Zemindars will be benefited by it, inasmuch as no bunniah, knowing that he cannot recover interest beyond a certain rate, will lend them money to live wastefully as of old. Again the ease with which he can borrow a lump sum to the value of two years' produce of his land, has made the Punjabee ryot proverbial for his improvidence. In the third place, the bunniahs themselves might in time become reformed characters, if instead of putting out their money to usury, they invested it in trade. It appears that under the Sikh rule they were not allowed to recover more than twelve per cent, in any case, nor more than six per cent. where the land was mortgaged. The gospel of free-trade cannot, as yet at least, be our excuse for lagging behind the old Sikh State and the Empire of Delhi."

Thursday, August 6.

—*Times of India:* "Yesterday morning an accident, which resulted in the death of a native, occurred near the Prongs Lighthouse. Mr. James Ross Edgar, the officer in charge of the Kennery lifeboat, on his way from Kennery to Bombay, rescued with much difficulty four men from a disabled boat. One man was drowned, five others had reached the shore attached to a spar. Mr. Edgar deserves considerable credit for the manner in which he carried out the trust reposed in him as master of the lifeboat, as it is perfectly evident that, had he not reached the wreck for some minutes more, the unfortunate men who were clinging to it must have perished."

—We regret this morning to have to record one of the most lamentable accidents which has ever taken place in Bombay. Yesterday, at noon, the bungalow on Malabar Hill, belonging to the Hon. Narayen Vasudeo, member of the Legislative Council of the Governor of Bombay, fell and killed its owner on the spot. It is believed that a master builder or contractor, who was with the hon. gentleman at the time, is also killed. But his body has not yet been recovered from the *debris*.

The *Indian Statesman* says: The main building consists of a ground and first floor, flanked on either side by two wings of three stories each. An

extensive porch supported by arches and massive looking pillars, surmounted by a spacious reception hall, which was reached by a circular stair case on each side, stood between the wings. On Tuesday evening, Mr. Narayen, as well as some of his relatives, observed cracks in the arches and pillars of the porch, and that the plastering had come off in places. He thought it would be as well to have this attended to at once, and before going to Salsette yesterday, he sent for his *maistree* or master-builder, and took him up the stairs of the portico, to show him what repairs were required. This was immediately after breakfasting, between the hour of 11 and 12. He was accompanied by Mr. Govind Balcristna,—a friend of the family and a neighbour,—his brother Sazba Wasoodew, and a Hindoo priest. Mr. Narayen and the *maistree* went up by the left hand staircase, the others by the right, and on reaching the landings, they all heard a dull rumbling noise as of something cracking. The deceased gentleman and his *maistree* who were on the landing to the left, suspecting the cause, at once turned and endeavoured to escape, but the pillars which formed the chief support of the centre portion of the front gave way, and with a terrific crash the whole fabric,—reception hall, ceiling, roofing, all,—came tottering down, burying the unfortunate owner and the master builder beneath the ruins, and in the descent bringing with it a greater portion of the left wing His brother, Mr. Sazba, escaped in time with his friend Mr. Govind Balcristna, the former slightly and the latter somewhat more severely bruised. The priest, however, and a man named Bappo Duthoo, a broker who had joined the party, were struck down and also buried under the *debris* in front of the porch."

Friday, August 7.

—The *Bombay Gazette* has the following telegram. It is rather obscurely worded. Are we literally to understand that out of 2,500 square miles only 25 square miles are not flooded? "Jacobabad, August 5. Heavy floods here. Out of two thousand five hundred square miles in Sind frontier districts only about twenty-five are not flooded. Towns and villages have been washed away. Jacobabad town and camp are in danger. The whole of the Frontier Field Force are out, making bunds day and night."

—*Times of India*: "Yesterday was spent in searching for the body of the *maistree*, which is still under the ruins in the front part of the building, but up till dark last evening no traces of it had been found. Before commencing work, several portions of the wings which were in a dangerous condition were pulled down by means of ropes. The whole of the glass front of the right wing was pulled down, and portions which were hanging to the centre walls were also detached. After this had been done, a staff of native workmen, under the Building Superintendent of the Municipality, were set to work on the ruins. Although the *maistree* was ascending the same flight of stairs with Mr. Narayen when the house fell in, no traces of his body can be found near the spot where his master was discovered. It is supposed that he is buried deep down in the ruins, and that some time must elapse before his remains will be found. The work of clearing away the *debris* is one of extreme danger, as some of the pillars which support portions of the wings still standing are much cracked. Attempts are being made to support these portions with strong beams. Quantities of smashed furniture, mirrors, vases, &c., have been taken out, amongst others, a very handsome time-piece, which was still going."

—Deaths last week, 318.

Selections.

LETTER FROM MADAGASCAR.

We have had a Conference of Missionaries, with the members of the London Missionary Society's deputation (Dr. Mullens and Mr. Pillans) now in Madagascar, extending over more than a week. Those of the missionaries to the far South who could not come, deputed two of their number to represent them. The meetings were most interesting and profitable. The various subjects relating to education and the means of spreading the truth to distant parts of the island, as well as those relating to the best mode of carrying on the work here in the capital, and wherever as yet the gospel has reached, were most interestingly and fervently discussed. The need of a fresh outpouring of the Holy Spirit was very much felt. The land is dry and thirsty here, and we read with deep sense of longing the accounts of the marvellous doings of the Lord in blessing the labours of his servants in England, especially Moody and Sankey in the North. The story of their labours related in the *Christian* made our hearts glad. God has not forgotten to be gracious; nay He is ever ready to give to those that ask in faith believing. Since the time of the great persecution in Madagascar, and the period immediately succeeding it, which was one of great religious excitement, the missionaries here have felt not exactly a falling away from the faith, for great numbers have been yearly added to the Church, but a consciousness that the form of religion was becoming more popular and its power less felt. Of course from the first there was great danger of this. When the Queen and great men here became Christians in open profession, many followed their example, but with much less laudable motives. The consequence is that many, especially in the country districts, where no missionaries have been able to superintend the work, have joined the Church, who were altogether unfit.

In the city it is far different. No better answer could be given to those who dispute the advisability of sending European missionaries to a country like this, where the work was evidently of God, and a great deal of it done by Him alone during the time that the missionaries were banished from the island, than that afforded by the contrast between the city and the country churches. In the one, order, intelligence, and true vital godliness, showing itself in life; in the other, a good deal of the last mentioned, in germ, I do not doubt, but confusion, ignorance, and, even among members of the church, gross sensuality. The Epistle to the Corinthians is very valuable here. Paul had similar things to deal with at Corinth. The people are very willing and anxious to learn. When they are shown their sins, they admit readily that they are wrong, and ask to be guided, and taught wisdom.

We are leaving the capital, a goodly number of us, and taking up stations out in the country in various directions. European superintendence is invaluable, and absolutely necessary here at present. If they were left alone now, through long years of darkness, and doubt, and superstition, they would have to grow up into the light which we are, by God's good Spirit, able to give to them now. No one is more conscious of this than the natives themselves.

A great deal of quiet, useful work is being done for the Lord here now. The excitement is over; it is a quiet growing time. No doubt there are many tares among the wheat, but that there is wheat there can be no mistake. One does need a great deal of spiritual wisdom to guide this people. Growing fast, they need continual training, in order that they may grow in the nurture and admonition of the Lord. Do not cease to pray for us, that in all wisdom and spiritual understanding we may abound.

We are all most happy here. It is a work we thoroughly enjoy. What I have seen of it has pleased me very much. There is a good opportunity of being of some real use in spreading the kingdom of the Redeemer here. I could not return to England now for anything. What I wanted long the Lord has given me. Pray that I may be found faithful.

I enclose a translation of a speech which may interest you. It was delivered at the Congregational Union meetings here by Ravoninahitriniarivo; in plain English, *Mr. Honour (or Glory) of a thousand.* The name he is best known by is Rabe, which, being interpreted, is "Mr. Great." He is the eldest son of the chief secretary of state, and the leader of the Malagasy army. Last year he was sent on an excursion to the Ibara, a tribe far away to the south of the island. By mixing threats with kindness, and great bravery—for at one time his little army was quite surrounded with enemies—he succeeded in gaining his object, and returned to Antananarivo without having lost one man in battle.

I may add, the meeting was held in Ambohipotsy Church, one of the memorial churches in the capital, built on the site of the first martyrdom, where Rasalama, the first Christian martyr of Madagascar, was thrust through with a spear, because of her faith in Jesus. There were people there representing the churches from all parts of the country; and although I could not understand much of what was said at the time, having only been about one month in the island, it was to me a most interesting meeting.

Ravoninahitriniarivo said—

"When we went on warfare, we were a month on the road before we came to the land of the Ibara. These people have not yet been taught, not even a little; so that they are as yet quite ignorant of the gospel. They follow the produce of their minds, and bad truly is that which appears among them. They think that polygamy is the cause of prosperity, and they are honoured among men according to the number of their wives. Some of the great men among them have as many as two hundred. They have also great faith in charms; and wheresoever they go or stay, they always bear about with them their charms and gods. They carry with them a picture (or image) of a canoe, to insure themselves against being drowned when crossing rivers. They also take an image of a lemur's foot (the lemur is an animal of the monkey tribe, peculiar to Madagascar), to make them strong, that they may not be fatigued on the road, they say. Moreover, they take with them images of cattle and men, to enable them to get many captives or oxen, whether by plunder or war, say they.

"They are people of very great mutual suspicion. They have no confidence in each other, no, not even relatives, nor husband and wife! Everybody suspects everybody else, lest he be killed by his companions. They never leave their gun and spear even when at home; and when they wash their faces, they only wash one side at a time, and hold their gun in the other hand, and tremble lest any one should approach them stealthily. And the clothing of these people, as well as their customs (habits) are dirty in the extreme.

"Notwithstanding that these people are our enemies, when we came among them there was no appearance of war, on account of the blessing of God. For we were taught by God to deal gently with them, so that we committed no ravages. We bought everything we had, and paid money for everything we got. And after a little while the people had no fear of us, for they came to us in the camp, and brought many things to sell, so that we became good friends. And they were unwilling to fight, for they ackuowledged Ranavalona to be their sovereign. Then said these people, 'If the people of Imerina do not take us as slaves, and our possessions as booty, but do that which is right and just, like that which is now done by them, then there must indeed be a true God among them, and the manner of worship there must indeed be good. We therefore also desire to learn these things, and also teachers to teach us wisdom.'

"I say then to the people here, let us haste to send teachers to these people, lest they return to their evil customs, and the state of their hearts become worse even than before. And, according to my thought, Modonga, which is to the south, would be a good place for the residence of a teacher, who would be able to reach both the Ibara and the Sakalava, and thus teach them."

Antananarivo. (*Christian.*)

"I ALSO FOR THEE."

[Hosea iii. 3.]

Take my life, and let it be
Consecrated, Lord! to Thee.

Take my moments and my days;
Let them flow in ceaseless praise.

Take my hands, and let them move
At the impulse of Thy love.

Take my feet and let them be
Swift and "beautiful" for Thee.

Take my voice, and let me sing
Always, only, for my King.

Take my lips, and let them be
Filled with messages from Thee.

Take my silver and my gold;
Not a mite would I withhold.

Take my intellect, and use
Every power as Thou shalt choose.

Take my will, and make it Thine;
It shall be no longer mine.

Take my heart; it is Thine own;
It shall be Thy royal throne.

Take my love; my Lord, I pour
At Thy feet its treasure-store.

Take myself, and I will be
Ever, *only*, ALL for Thee.

Have we said, humbly and heartily, "Yea, let Him take all"? Do we really mean *all*, down to the deepest depths of our hearts, and up to the farthest possibilities of our lives? Without any reserve? Is it really "*all* for Jesus,"—yes, ALL for Jesus?

Is there any misgiving lest the surrender which we honestly meant to make of "ourselves, our souls and bodies," has not been actually and fully made? Are we "not quite sure" about it? Then pause now, yes, even *now*, and give up the very citadel of our being to the King. "Ye sought, in times past, for David to be king over you, NOW, THEN, DO IT!" (2 Sam. iii. 17, 18.)

In full and glad surrender I give myself to Thee,
Thine utterly and only, and evermore to be!
Oh, Son of God who lovest me, I will be Thine alone,
And all I have, and all I am, shall henceforth be Thine own

Now, has your heart said it? And you do not want ever to take it back? "Doubt ye not then, but earnestly believe that He hath favourably received" you, and "embraced you with the arms of His mercy," and that your offering is "accepted in the Beloved."

And what then? First,—He will not let you take it back. He is able to keep that which you have committed unto Him. Knowing, better than you know it, "how weak is thine heart," He says, "Thou *shalt* abide for me." Let us honour His faithful love by joyfully trusting His promise, the brightness of which is quite enough to dispel any rising cloud of fear, or haze of uncertainty.

But He says more—"I also for thee!" It is a marvel of love how He meets every detail of our consecration with this wonderful word.

1. His Life "for thee." "The Good Shepherd giveth His life for the sheep." Oh, wonderful gift! not promised, but *given*; not to friends, but to enemies. Given without condition, without reserve, without return. Himself unknown and unloved, His gift unsought and unasked, He gave His life for thee; a more than royal bounty—the greatest gift that Deity could devise. Oh, grandeur of love! "I lay down My life for the sheep! And we for whom He gave it have held back, and hesitated to give our lives, not even *for* Him (He has not asked us to do that), but *to* Him! But that is past, and He has tenderly pardoned the unloving, ungrateful reserve, and has graciously accepted the poor little fleeting breath and speck of dust which was all we had to offer. And now His precious death and His glorious life are all "for thee."

2. His Eternity "for thee." All we can ask Him to take are days and moments—the little span given us as it is given, and of this only the present in deed and the future in will. As for the past, in so far as we did not give it to Him, it is too late; we can never give it now! But His past was given to us, though ours was not given to Him. Oh, what a tremendous debt does this show us!

Away back in the dim depths of past eternity, "or ever the earth and the world were made," His Divine existence in the bosom of His Father was all "for thee," purposing and planning "for thee," receiving and holding the promise of eternal life "for thee."

Then the thirty-three years among sinners on this sinful earth: do we think enough of the slowly-wearing days and nights, the heavy-footed hours, the never-hastening minutes, that went to make up those thirty-three years of trial and humiliation? We all know how slowly time passes when suffering and sorrow are near, and there is no reason to suppose that our Master was exempted from this part of our infirmities.

Then His present is "for thee." Even now He "liveth to make intercession," even now He "thinketh upon me," even now He "knoweth," He "careth," He "loveth."

Then, only to think that His whole eternity will be "for thee"! Millions of ages of unfoldings of all His love, and of ever new declarings of His Father's name to His brethren. Think of it! and can we ever hesitate to give *all* our poor little hours to His service?

3. His Hands "for thee." Literal hands; literally pierced, when the whole weight of His quivering frame hung from their torn muscles and bared nerves;—literally uplifted in parting blessing. Consecrated, priestly hands; "filled" hands (Exod. xxviii. 41, xxix. 9, &c., margin), filled once with His great offering, and now with gifts and blessings "for thee." Tender hands, touching and healing, lifting and leading with gentlest care. Strong hands, upholding and defending. Open hands, filling with good, and satisfying desire (Ps. civ. 28, and cxlv. 16). Faithful hands, restraining and sustaining. "His left hand is under my head, and His right hand doth embrace me."

4. His Feet "for thee." They were weary very often, they were wounded and bleeding once. They made clear footprints as He went about doing good, and as He went up to Jerusalem to suffer; and these "blessed steps of His most holy life," both as substitution and example, were "for thee." Our place of waiting and learning, of resting and loving, is at His feet. And still those "blessed feet" are and shall be "for thee," until He comes again to receive us unto Himself, until and when the word is fulfilled, "They shall walk with me in white."

5. His Voice "for thee." The "Voice of my beloved that knocketh, saying, Open to me, my sister, my love;" the Voice that His sheep "hear" and "know," and that calls out the fervent response, "Master, say on!" This is not all. It was the literal voice of the Lord Jesus which uttered that one echoless cry of desolation on the Cross "for thee," and it will be His own literal voice which will say "Come, ye blessed!" to thee. And that same tender and "glorious Voice" has lite sung and will sing "for thee." I think He consecrated song for us, and made it a sweet and sacred thing for ever when He Himself "sang an hymn," the very last thing before He went forth to consecrate suffering for us. That was not His last song. "The Lord thy God .... will joy over thee with singing." And the time is coming when He will not only sing "for thee" or "over thee," but with thee. He says He will! "In the midst of the church will I sing praise unto Thee." Now, what a magnificent glimpse of joy this is! "Jesus Himself leading the praises of His brethren," and we ourselves singing not merely in such a chorus, but with such a Leader! If "singing for Jesus" is such delight here, what will this "singing *with* Jesus" be? Surely song may well be a holy thing to us henceforth.

(To be continued.)

Miscellany.

—Rev. Dr. Cuyler:

"No men are likely to make any vigorous or successful headway against the liquor traffic while they are themselves even the moderate purchasers and users of intoxicating beverages. While the rich and the reputable are buying their baskets of champagne and bourbon, the poor man counts it hard that he is prohibited from buying his sixpenny glass of rum at the saloon or grocery. If the influential and reputable classes are unwilling to give up their patronage of the liquor-traffic for the sake of the weaker and more degraded classes, they will make but small headway against grog-selling and drunkenness. The whole liquor-business, from brown-stone to tenement-house, from wholesale store to the dirtiest drinking-den, is one compact, concatenated system. Every moderate buyer and drinker plays an important part in the system. He is its ally. This inexorable fact is the reason why we teetotallers have been driven to the logical base-rock of entire abstinence from buying, or drinking, or using, or selling intoxicating beverages."

"The gospel we preach is that for the sake of our brother who may be ruined, we will not set an example that is fraught with danger to others. Brother Crosby's analogy between using dumb-bells and drinking intoxicants does not hold water. He says, "If I exercise with dumb-bells for five minutes a day and am thereby strengthened in health, surely the man who exercises with dumb-bells for two hours a day, and so ruins his constitution, does not follow me as an example." The cases are not parallel. If the use of dumb-bells should be so inherently fascinating, ensnaring, and enslaving that it should entrap thousands every year into the utter ruin of health, character, and life, then even the example of using them "for five minutes" would be unjustifiable. The man who drinks intoxicating beverages stands on slippery places. Is it right for me to endanger myself by going there? Still more, is it right for me to beckon others there by my dangerous example? This brings me to my eloquent brother's position in regard to moderate drinking. Having wisely denounced the heinous sin of drunkenness, and unwisely denounced total abstinence as a false gospel and a failure, he is shut up to the third and only alternative. That alternative is the moderate use of intoxicating beverages. He holds that men have a right to drink intoxicants, but no man has a right to drink them to excess. This seems very plausible. But it is actually the creed of nearly every man or woman who ever set out from these premises, and landed in the gutter or in the drunkard's grave. Not a single one of them intended to become a drunkard. Many of them struggled to remain moderate drinkers until the appetite they had fostered became their tormenter and destroyer. That eminent clergyman in New Jersey who used wine in order to preach more eloquently afterwards confessed that no one was so astonished to find him an inebriate as he was himself. This delusion of "moderation" has slain not only the dwarfs, but the giants. It has left its awful blood-stain in the Senate-chamber, the Parliament-house, and the pulpit. This treacherous quality inheres in the very nature of an alcoholic stimulant; therefore God's Word pronounces it a "mocker" and a deceiver. The excitable temperament of our American people and our peculiar climate make the popular drinks now in vogue especially dangerous. But if our moderation is to be known unto all men, pray let us know just what is moderation. Is it one glass? Or two? Or five? There are good people who make fools of themselves on two glasses, while others can carry a level head under five glasses. Is everything moderation which is inside the limit of drunkenness? Surely not; for thousands have burned up their vitals with strong wines and whisky who never staggered in their lives. Moderation is an elastic word. To tell our nervously excitable young Americans that they may drink our popular drinks, if they are careful to do so in moderation, is about equivalent to telling them that they may venture into a house infected with small-pox, if they are careful to come out with only a gentle varioloid. They may bathe in the rapids of Niagara, but they must be sure to keep above Goat Island bridge. Does my noble-hearted brother Crosby intend to encourage drinking among our young men? No, no; not for a moment. But he must remember that the devil always likes to quote a minister.

"The real battle is not over "six water-pots" at Cana of Galilee, but over ten thousand drinking-dens in New York and Brooklyn. It is a battle with the personal habits and social usages that feed those dens with victims. Let us seek not for petty victories over each other, but the common foe! Let every gun that is so trained as to wound only the friends of morality and religion be spiked; and let our pulpit batteries thunder along the whole line against the most huge and horrible evil that curses our beloved land."

—Much heroic self-denial many of us are willing to endure for the sake of securing for ourselves great future glory. And this sort of denial is supposed to be the highest manifestation of Christianity. But there is something nobler far than this. Self-denial for the advancement of others is altogether a grander thing. It constitutes the very essence of practical Christianity. Willingness to bear the cross for the sake of wearing the crown ourselves is, of course, a laudable willingness; but a ready subjection to the cross for the sake of securing the crown for the brows of others, this is infinitely more laudable. The all-absorbing motive that impelled our Divine Redeemer to leave the glory which he had with the Father, to empty himself, and make himself of no reputation, taking upon him the form of a servant, and enduring the cross and despising the shame, was that *we* might wear unfading crowns; not that *he* might for himself secure high distinction. It was not at all for his *own* sake that he endured the cross, but for *our sakes*. True it is, that we read, "Who for the joy that was set before him, endured the cross despising the shame." But the object of that joy was not himself, but us. The crown of glory equal with that of the Father he had before the worlds were. But all the joy set before him was the joy of souls saved by his cross-bearing: a great multitude whom no man can number, whose robes are washed white in the blood of the Lamb. No selfish joy was his. And if anything is true in Christian doctrine, it is that the same mind must be in us which was also in Christ Jesus. If we have not his spirit we are none of his. Nothing can be plainer than this: if the disciple would be as his Master, he must take up the cross in the same spirit and desire with which Christ bore it. We must bear the cross so that others around us may wear the crown. We must so regulate our lives, even to greatest self-denial and suffering, that we may lift men up into such a life that they shall be crowned with a heavenly manhood. Less than this is not true Christianity.—*Advance.*

—Rev. J. F. Gleason, the pastor of the church at Williamsburg, Mass., gives the *Congregationalist* some touching incidents connected with the fearful flood that swept through that village the other week:

The broken reservoir lies about 300 feet above Williamsburg, and the fall of Mill River is very rapid. As the water dashed upon the piazza of the parsonage where we stood, we saw it in ten minutes sweep away nearly every house, and tree and blade of grass, until it turned a corner half a mile below, to swallow up another village of our town. There was no possibility of escape for any whose houses were touched by the flood. A few who chanced to be looking northward, were able to reach high ground provided they did not pause to rescue another, or to save their valuables. Some thirty houses, half of them the homes of families of my congregation, were almost instantly dashed to pieces before our eyes, with no possibility of any human assistance being rendered. The large boulders, flung as pebbles by a giant, and trunks of trees flying with the swiftness of Parthian arrows, crushed the dwellings,

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so that pieces larger than a door are seldom found.

The disaster has placed the asterisk of death against the names of fourteen dear members of our church, one of whom was a beloved deacon and physician (Dr. E. M. Johnson),and against the names of nearly forty more of our congregation. Some of them, doubtless, were kneeling at the family altar, when they were summoned above. "Family Worship" has twice recently proved a theme of great interest in our prayer-meetings, and the exercise of it has been peculiarly pleasing and profitable in many homes. One good brother arose from his knees to hear the roar of the on-coming torrent, which in twenty seconds bore him into eternity. "The last petition of his earnest prayer," said his widow, with her eyes towards heaven, "was, that our afflictions might be sanctified to us!" An aged sister told me on Thursday night that she was "only waiting." In less than thirty-six hours God called her home by a path so short and easy that it seemed more like a translation than death. When we are ready, God does not keep us long "waiting." Her grand-child, a boy of three years, went with her. He thought his "Testabook," as he called his Bible, the best book in his little library. They were the oldest and the youngest of a large family, the rest of which escaped. These two seemed inseparable in life; they were not parted in death. We laid their bodies in a grave together this morning. Our chief singer has been called to the choir of heaven.

The theme set for our next prayer-meeting, is, "Cause of Thanksgiving;" we shall not change it. We shall count up our mercies in the midst of this disaster. We shall find the sunshine of God's love streaming through this heavy cloud. I took a brother by the hand a few moments after his home, with wife and children, had been swept away; and after a sympathizing grasp, and a moment's silence, asked him if he could still look up. "I am looking up,"said he,"for they are all up there."

In searching for the dead, I found a large, well-worn Bible, wet and defaced, among the *debris*. In the family record, between the Testaments, were the names of two families, a father's and his son's, and every member, save the priest of each household, had been swept away. When I gave the father this only relic of his home, he gave me the assurance that the flood had not washed away his confidence in the promises of that precious Book, from which he read aloud at the family altar but a few moments before the disaster.—*Advance.*

TELEGRAPHIC NEWS.

London, 31*st July*: The *Daily News* states that General Richard Strachey will probably be appointed Minister of Public Works for India.

1*st August*: An influential deputation of merchants waited upon Sir Stafford Northcote yesterday, and were granted an interview. The object of the deputation was to urge a further acceleration in the speed of the Peninsular and Oriental Company's mail steamers. Sir Stafford Northcote promised to give the matter his consideration.—Sir Charles Staveley has been gazetted a Member of Council at Bombay.—Obituary: Doctor Beke and Baron Anselm de Rothschild.

Paris, 1*st*: The National Assembly have definitively resolved to adjourn from the 6th of August until the 30th of November. A motion for raising the state of siege in France has been rejected.—France has notified to Spain that she will act in unison with the other great Powers regarding the recognition of the Spanish Republic.—The *Official Journal* publishes a note blaming a pastoral of the Archbishop of Paris in which he attacks Italy.—The majority of the Brussels Congress favour the limitation of the humanitarian question.

London, 3*rd August*: The conclusion of the report of the Select Committee on Indian Finance was issued to-day. In this the Committee declare that they had at first received an impression that some charges were imposed upon India which England ought to bear, but they were assured, however, by the testimony of various witnesses that a general desire prevails in the different English departments not to throw charges upon India improperly. They cannot too strongly insist on the importance of securing strict impartiality in financial arrangements for India, and concur in the opinion expressed by the Marquis of Salisbury that the most effectual way to ensure this is that the House of Commons should exercise vigilance on her behalf.

The Committee strongly insist that the English Estimates ought to be relieved of the expense of the Indian Revenues, but that the Secretary of State has the constitutional right of refusing charges in which India is not interested; at the same time India, being a component part of the Empire, must share the cost of the system even when enhanced for Imperial purposes.

The Committee find that considerable difference exists between the two great departments conducting the military and Indian affairs of the Empire, both as regards the proportion and the applicability of the charges borne by India; attempts to settle these differences by a Committee of permanent officers of the two departments have only resulted in presenting the points of difference in a clear light, and no agreement has been arrived at.

The Committee is informed, however, that Government has appointed the Right Hon. Mr. Bouverie President of the Departmental Committee, and the Select Committee therefore hopes that the deliberations of the Committee thus constituted will assist the heads of the English departments and the Secretary of State to arrive at conclusions as to the disputed charges which may prove satisfactory both to England and India.

The Agricultural Union have discontinued payments to members "on strike."—The British Mediterranean Squadron has been ordered to proceed to Barcelona.—The *Nord Deutsche Leitung* explains that the German Squadron goes to the north of Spain for the protection of German subjects.

Paris, 3*rd*: The National Assembly have appointed a Permanent Committee to sit during the recess. Bonapartists are excluded from this Committee.

London, *August 5th*: The Archbishop of Canterbury's Bill has passed the House of Commons. Lord Penzance has accepted the Judgeship.—During a discussion to-day in the Commons, Mr. Gladstone and Mr. Disraeli both said that, although tranquility at present prevails in Europe, influences exist indicating great troubles sooner or later, and that among these Spanish affairs were prominent. The Hon. Mr. Bourke, Under-Secretary for Foreign Affairs, replying to a question, said that no Power contemplates an armed intervention in Spain, which, he said, would be discouraged.—The Commons have confirmed the Peninsular and Oriental Company's Mail Contract, and rejected Mr. Rathbone's amendment for a postponement by 145 to 23 votes.

Aug. 4th: In the House of Commons, Lord George Hamilton, in explaining the main features of the indian Budget, said that the most important point in connection therewith was the Expenditure on Public Works Extraordinary. He said that Government had come to the conclusion that provision must be made against the recurrence of famine. By opening up communications and promoting irrigation, there would always be food enough in India for the people of India. The Secretary of State, he said, insists on the three principles: "That no Public Works be constructed out of borrowed money, with the exception of those paying interest upon construction; that all other works are to be constructed out of the year's revenue, and that if any money is to be borrowed it must be raised in India. The increase on excise and salt proves the soundness of the Revenue, and the guiding principles of the Marquis of Salisbury, he stated, were to trust as little as possible to the opium revenue, to equalize the incidence of taxation, and to shape a tariff so as to encourage trade to the utmost." He warmly eulogised the completeness of Lord Northbrook's preparations and the zeal displayed by his subordinates, and concluded by expressing his conviction that the devoted labours of the English officials during the famine would produce a permanent effect on public opinion in India. Mr. Fawcett expressed his confidence in Lord Northbrook and Sir Richard Temple, but insisted that the critical state of Finance called for the exercise of careful thrift. Mr. Forsyth, viewing possible trouble in the north of India, dwelt on the necessity of caution in commencing public works lest the resources of India should be wasted in time of peace. He recommended the modification of the stamp duties, and threw some doubts on the beneficial working of the competitive system in the Civil Service. Mr. Grant Duff concurred in what had been said, but an allusion made by him to the excessive expenditure on the *country house* at Poona, provoked an acrimonious discussion with Sir Seymour Fitz-Gerald, who considered the state of the finances to be satisfactory.—The India Council's Bill has passed through Committee. Sir Stafford Northcote announced that the Marquis of Salisbury would make no appointment under the Bill until the Viceroy had been consulted, and that there was no intention of making a place for any particular person, the sole object in view being to concentrate responsibility, to develop the resources of India, and to control expenditure.

August 6: In the House of Commons last night, the Hon. Mr. Bourké, in reply to a question from Mr. Jenkins, said that he believed the Egyptian Government could legally enforce a coal tax at Port Said and Suez. Mr. Bourke also announced that the Sultan of Zanzibar had intimated his wish to visit England, for which Her Majesty's pleasure was awaited.—The Benches of Gray's Inn have disbenched Dr. Kenealy on account of some libellous articles which he had written and published in the *Englishman*.

Paris, *August* 6: The Assembly has been prorogued; the Government has ordered redoubled vigilance on the Spanish frontier.

Obituary: General Tombs, General Williams.

PASSENGERS SAILED.

Per P. and O. Str. *Bangalore*, *July* 31:—(additional)

For Southampton.—Mr. C. Morder, and Mr. and Mrs. Whaley, and three children.

For Brindisi.—The Hon. A. G. Macpherson.

Per Str. *Arabia*, *August* 1st:—

For Genoa.—Mr. Maunsell, Mr. Edward, Mr. A. Prinsep, Mr. and Mrs. Bernard Whiteman and one child, and Mr. A. F. Mackenzie.

Per Str. *Yeddo* for Liverpool, *July* 31.

Mr. J. H. Candy andchild, and Mr. Richardson and child.

PASSENGERS ARRIVED.

Per P. and O. Str. *Bokhara*, *August 4.*

From Southampton—Brevet Major J. S. and Mrs Tighe, Major and Mrs. Macdonald, infant, child, and ayah, Dr. and Mrs. Cline and 2 infants, Mr. W. F. Lord, Mr. Cosseret, Mr. Josiah Lawton, Mr. A. Mackenzie, Mr J. Sutton, Mr T. F. Fox, Mr. T. Mills, Mrs. Froeschman's ayah, Mrs M. Gill's ayah.

From Venice.—Mr. J. Block, Mr. H. Dabel, Mr. S. Koch, Mrs. M. Koch.

From Brindisi.—Colonel Bonus, Captain Macaulay, Captain A. C. B. Withers, Colonel H. E L. Thuillier, Mr. C E. Nixon, Mr. A. Elliott, Mr. J. Aspen, Mr. E. G. Laber, Mr. J. Peyser, Mr. W. Smith, Mrs. M F. Kierman.

PASSENGERS SAILED.

Per P. and O. Str. *Delhi*, *August 7.*

For Southampton.—Mr. J. W. Browne, Moung Bhawa, Moung Bhalat, Mr J. Wheatley, Lieut. Cumming, Lieut. Neville, Major Holberton, R. A., Miss Barclay, Miss A. Barclay, Master Barclay, Mr. and Mrs. Dunkerby, and Mrs. Innis and child.

For Brindisi.—Mr. J. P. Grant, Mr. and Mrs. J. D. Smither, Mr. D. E McCruckin, Mr. W. Mackenzie, Mr. A. Mackenzie, Mr. S. Hammick, Mr. Nugent Daniell, a Lady and Gentleman, Lieut C. A Merur, Mr J A. Boyd, Dr. S. C. Mackenzie, Major Mead, Charles Walton, and Mr. G. M. Barton.

For Marseilles.—Mr. Victor de Lesseps, and Mr. Stuart.

For Malta.—Major Forster.

For Venice.—Col. and Mrs. Horace Browne, Dr. and Mrs. George Smith and 2 infants, Mr. T. Ormiston, Col. and Mrs. Michell, and Col. A. Prichard.

Domestic Occurrences.

BIRTHS.

FAIRBANK—August 1st, at Ahmednugger, the wife of Rev. S. B. Fairbank of a daughter.

PARK—August 7th, the wife of Rev. C. W. Park, American Mission, of a daughter.

DEATHS.

SCOTT—August 2nd, at the Marine Lines, Bombay, Colonel Winckworth Scott, Commandant H. M.'s 20th Regt, Bombay N. I.

SMITH—At Colaba, of heart disease, William Henry Smith son of W Smith, Esq., Apollo Bunder, aged 18 years, deeply regretted

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